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Dr. *STILLMAN*'s

SERMON

AT THE

Rev. Mr. Nelson's Ordination.

A good Minister of Jesus Christ.

A

SERMON,

PREACHED IN *BOSTON*,

SEPTEMBER 13. 1797,

AT THE

ORDINATION

OF THE

Rev. Mr. *STEPHEN SMITH NELSON.*

By SAMUEL STILLMAN, *D. D.*
PASTOR OF THE FIRST BAPTIST CHURCH IN BOSTON.

TO WHICH ARE ADDED,

The CHARGE, *by the Rev. Mr.* ISAAC BACKUS, *of* Middleborough; *and*

The RIGHT HAND OF FELLOWSHIP, *by the Rev. Mr.* THOMAS BALDWIN, *of* Boston.

BOSTON:
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1797.

☞ *The parts of the following Discourse that were omitted in the delivery of it, are now added.*

A

SERMON.

1 Tim. iv. 6.

IF THOU PUT THE BRETHREN IN REMEMBRANCE OF THESE THINGS, THOU SHALT BE A GOOD MINISTER OF JESUS CHRIST.

THE qualifications and duties of the miniſters of Chriſt, have been often conſidered on like occaſions. But we who are engaged in that ſacred office cannot be too frequently reminded of them. Nor can this be done with more propriety at any time than the preſent, when the Paſtors of the Churches are together from various places,* and a Youth is to be ordained to the work of the Goſpel Miniſtry.

With all due reſpect therefore to this venerable aſſembly and deference to my Fathers and Brethren in the miniſtry, I ſhall attempt to deſcribe *a good Miniſter of Jeſus Chriſt.*

It is neceſſary in the firſt place, that he be a *good man:* a man of real religion, who has felt the transforming power of the goſpel upon his heart and has imbibed its ſpirit. If deſtitute of this qualification, whatever may be his talents and his learning, he will be like a ſounding braſs,

* Preached before the Warren Aſſociation.

braſs, or a tinkling cymbal. He who is to be entirely devoted to the cauſe of religion, ought to love it moſt ſincerely; which will become evident as we proceed to conſider the *nature* of the office, its *duties*, and *deſign*.

It is divine in its origin and ſpiritual in its nature. *No man taketh this honor to himſelf, but he who is called of God as was Aaron.* Paul aſſures us, that Jeſus Chriſt *gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers; for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.* Eph. iv. 11, 12.

The characters of the men whom Chriſt gave to his church, for the purpoſes mentioned in the preceding paſſage, may be clearly aſcertained by this circumſtance, that *he ſent them to propagate the goſpel.* Having therefore his choice of characters, we may be confident, that he would employ none but good men in ſuch a ſervice. Agreeably to which we find Paul charging Timothy, to *commit theſe things to faithful men, who ſhould be able to teach others alſo.* The plain truth here taught us is, That none but *faithful men*, or *men of faith* are proper to be employed in preaching the goſpel. For *the natural man receiveth not the things of the Spirit of God*; they are fooliſhneſs unto him, *neither can he know them*, while he continues a natural, or an unregenerate man, *becauſe they are ſpiritually diſcerned.*

If we conſider the *duties* in which he will be often engaged, it will appear that he ought to be a man of experimental religion.

Much of his time from day to day will be neceſſarily devoted to the ſtudy of the holy ſcriptures. To them he will pay his firſt attention—from them derive his moſt important and uſeful knowledge. All his ſubjects for public preaching will be taken from that ſacred ſource of truth and duty. He will ſtudy to be a ſcribe ready inſtructed in the kingdom of God, that he may bring forth out of his treaſure things new and old. *Till I come*, ſays Paul, *give attendance to reading, to exhortation, to doctrine—Meditate upon theſe things, give thyſelf wholly to them, that thy profiting may appear to all.*

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The apoſtle connects *meditation* with *reading*: the latter without the former will be of very little advantage to us. We may run poſt haſte through a volume, and when we have done, remember little more than its title-page. If we wiſh our own improvement, we ſhould read a little at a time, and think much.

A miniſter of Chriſt is not to be confined entirely to the ſacred ſcriptures; but ought to endeavor to acquire general knowledge of men and things: yet in all his reading he ſhould have a particular reſpect to his profeſſion, becauſe it is his principal object. At the ſame time we readily acknowledge, that there is ſcarce a ſubject in the vaſt circle of human ſcience, that may not be conſecrated to the ſervice of the Lord. On this account, therefore, we may with propriety ſay to the miniſter of Chriſt, *Covet earneſtly the beſt gifts—yet ſhew I unto you a more excellent way.*

"In all our ſtudies and purſuits of knowledge," ſays an excellent writer, "let us remember that virtue and vice, ſin and holineſs, and the conformation of our hearts and lives to the duties of true religion and morality, are things of far more conſequence than all the furniture of our underſtandings, and the richeſt treaſures of mere ſpeculative knowledge; and that becauſe they have a more immediate and effectual influence upon our eternal felicity, or eternal ſorrow."*

The good miniſter of Jeſus Chriſt often feels great anxiety of mind, when retired to prepare for preaching. How, ſays he, may I be wiſe to win ſouls? What ſubjects ſhall I chooſe that are beſt calculated to honor God, to exalt the Saviour, and promote the ſalvation of ſinners? On his knees he often falls to plead with the great Head of the Church, that he would not leave him to himſelf, to mere human efforts; but direct him in the choice of ſubjects, and aſſiſt him in the whole diſcharge of duty. And after all his preparations he depends wholly on the divine influence for the ſucceſs of his miniſtry; being fully perſuaded, that *Paul may plant and Apollos water, but that God giveth the increaſe.*

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* Watts' Improvement of the Mind, p. 73.

He ſtudies *variety* in the choice of his ſubjects, both from a ſenſe of duty and inclination; knowing that a conſtant ſameneſs in preaching, will be diſagreeble to the people, and abridge his uſefulneſs. This fault can ariſe only from incapacity or indolence: for the goſpel of Chriſt is an immenſe treaſure of various, important truths; which the life of man will be too ſhort fully to explore. Hence an apoſtle uſes this emphatic expreſſion, THE UNSEARCHABLE RICHES OF CHRIST.

His common practice is to go from his cloſet to the pulpit, and from the pulpit to his cloſet again. Before he leaves it, he bows the knee to the God and Father of our Lord Jeſus Chriſt, ſaying in ſolemn ſupplication, *Unleſs thy preſence go with me, carry us not up hence.*

When he appears in the congregation, he conſiders the ſolemnity of the place,—and the infinite importance of his errand, having the glory of God, and the ſalvation of immortal ſouls for its objects. He knows that he muſt give an account of his ſtewardſhip to God the Judge of all, and that ſhould he be found unfaithful, his degree of guilt will be increaſed beyond all conception. Such conſiderations as theſe urge him to the faithful diſcharge of his duty; to lift up his voice like a trumpet, to cry aloud and not ſpare. He ſeeks to go to the people in the fulneſs of the bleſſing of the goſpel of peace—to preach, *not with enticing words of man's wiſdom, but in demonſtration of the Spirit and of power: that their faith may not ſtand in the wiſdom of men, but in the power of God.*

It was a ſtriking ſaying of an aged and pious miniſter of Chriſt, to a young preacher who viſited him, when he was near his end—"Every ſermon I ever ſtudied, coſt me tears: I got good by it myſelf before I preached it to others; and I always went into the pulpit, as though I were going to give up my account to God the Judge of all."

If our minds who are engaged in the ſacred miniſtry, are thus exerciſed, our preaching will go *warm* from our hearts; and we ſhall travail in birth again for our hearers, till Chriſt be formed in them. We ſhall be *plain*

and

and *faithful*, not courting the ſmiles, nor dreading the frowns of the world. *Plainneſs* and *fidelity* are important parts of miniſterial duty.

The minſter of Chriſt ought to ſearch for truth as for hid treaſure, and having found it, to publiſh it to the world without reſerve, whether mankind will hear, or whether they will forbear. He ſhould ſo diſcharge the duties of his office, that he may be able to ſay with an apoſtle in the cloſe of life, *Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God.* Acts xx. 26, 27.

Amidſt that great variety of ſubjects with which the ſacred oracles abound, the primitive preachers inſiſted much on the total depravity of human nature—the nature and conſequences of ſin—the neceſſity of regeneration—divine ſovereignty—the doctrine of the atonement—the true and proper Deity of Jeſus Chriſt—the neceſſity of faith in him—of repentance and perſonal holineſs, and of future endleſs rewards and puniſhments. Let us, my brethren in the miniſtry, go and do likewiſe.

Permit me to obſerve, that a modeſt deportment, or a reſpectful treatment of mankind at large, well becomes the miniſter of the goſpel, and is perfectly conſiſtent with plainneſs and fidelity.

When he appears in the congregation, if he feel the influence of the doctrines he preaches, he will think ſoberly of himſelf; and give glory to God, that he hath counted him faithful, putting him into the miniſtry. He will conſider the people whom he addreſſes, as poſſeſſing, in common with himſelf, the right of private judgment; therefore he will *reaſon* with them of righteouſneſs, temperance and judgment to come. He will commend himſelf to every man's conſcience in the ſight of God. And having in a ſerious, plain and perſuaſive manner diſcharged this part of his duty, he will wait the iſſue in humble dependence on his adorable Maſter.

The miniſter of Chriſt ſhould ſtudy *expreſſion* as well as *ſentiment*. *If the trumpet give an uncertain ſound, who*

ſhall

ſhall prepare himſelf for the battle? So likewiſe ye, ſays Paul, *unleſs ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.* 1 Cor. xiv. 8, 9. He ſhould be cautious on one hand, not to degrade the dignity of divine ſubjects by low, vulgar phraſes; *The preacher being wiſe*, ſaid Solomon, *ſought to find out acceptable words*—He ſhould be equally careful on the other hand, not to ſoar above the capacities of his hearers. His language ſhould be accommodated to perſons who have but little information: which may be done with a ſtrict regard to elegance and propriety.

It is with language as it is with dreſs. Some perſons make a ſhowy appearance, and ſeem ready to ſink under the weight of ornament: while others appear in a neatneſs and ſimplicity, that conſtitute real elegance. So it ſhould be with the language for the pulpit; it ſhould be *neat* and *plain*. "Diſcourſe," ſays Quinctilian, "ought always to be obvious, even to the moſt careleſs and negligent hearer; ſo that the ſenſe ſhall ſtrike his mind, as the light of the ſun does our eyes, though they are not directed upwards to it. We muſt ſtudy, not only that every hearer may underſtand us, but that it ſhall be impoſſible for him not to underſtand us." When this is the caſe, we have reaſon to hope, that the people will hear with pleaſure, and receive advantage.

Another excellence in the character of a good preacher is, to ſay much in a little. Or, as the Greeks expreſs it, "To give a *ſea* of matter in a *drop* of language."

Having found the meaning of the paſſage he intends to preach upon, I conceive it to be his duty to explain, eſtabliſh and enforce it, in as conciſe a manner as will be conſiſtent with perſpicuity. No man ought to expect to ſay every thing in a ſingle diſcourſe; nor ſhould he crowd too many ideas together; which will have a natural tendency to confuſe the minds of his hearers, and prevent his doing juſtice to his ſubject. The principal idea in the text demands his chief attention. Beſides, it is true beyond a doubt that there is a certain time,

beyond

beyond which the attention of a congregation cannot be kept up; after which, ſpeaking as men, there is very little proſpect of doing good to them. It was the conſtant method of that excellent man, the Rev. Mr. Whitefield, to leave the people with an appetite; or a deſire to hear more. The mind, like the body, may be fatigued.

Another important circumſtance in the character of a good miniſter of Jeſus Chriſt, is, that he *feel* his ſubject. This being the caſe, he will be very likely to make the people feel. If he appear to believe the ſublime and intereſting doctrines he preaches, and to have a ſincere and warm affection for his hearers, they will, in common, hang upon his lips, and give him a good opportunity of coming home to their boſoms. At the ſame time he ought not to expect to affect the heart but through the underſtanding. The judgment muſt be informed, that the heart may be made better. In order that he may preach in this manner, it is neceſſary that he enjoy the divine influence, converſe much with God in his cloſet, and maintain the life of religion in his own ſoul.

We will now attend him in his *viſits among the people*: The ſick and dying, of whatever condition, claim his firſt attention. In the diſcharge of this duty he will ſtand in need of great tenderneſs, wiſdom and prudence. An unfeeling miniſter will always be diſagreeable to the ſick. He ſhould enter deep into their afflictions; mourn with thoſe who mourn; and weep with thoſe who weep. And is there not every reaſon to hope, that the natural tenderneſs of the *man*, will be much increaſed by the benevolent nature of his religion?

His converſation on theſe occaſions ſhould principally reſpect their eternal intereſts. The firſt thing neceſſary is, if poſſible, to become acquainted with the ſtate of their minds; which will enable him to ſay ſuch things as are pertinent to their caſe, and which, with the bleſſing of God, may be uſeful to them. But this cannot always be obtained. Fear or weakneſs may prevent converſation. In that caſe he will affectionately ſuggeſt to them

thoſe truths that are moſt important; ſuch as the melancholy condition of the ſinner as under the law, and the only method of recovery by Jeſus Chriſt, with the nature and neceſſity of the new birth.

Sometimes he will find the ſick in the greateſt anxiety of mind about their ſalvation; and unreſerved in their converſation with him. Their condition, as deſcribed by themſelves, will naturally lead him to ſpeak of the completeneſs of the atonement, and the neceſſity of faith in Chriſt. His viſits ought to be *frequent*, if deſired, rather than *long*; becauſe the ſick cannot bear much at a time.

In his walks among the ſick, he will often meet the poor, who want the neceſſaries of life. Cheerfully will he contribute out of his own finances to leſſen their diſtreſſes; and when theſe prove inſufficient for the purpoſe, he will call in the help of friends. For in all places, bleſſed be God, there are ſome who pity the poor, and are ready to diſtribute. The good miniſter of Jeſus Chriſt then is a friend to the ſouls and bodies of men. He goes about doing good.

In his ordinary viſits among the people, he will embrace every favorable opportunity of recommending religion to them, by his converſation and example. Affability and kindneſs will mark his character. He will endeavor to be *an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.* He will exemplify in life, the excellence of the doctrines he preaches, and the duties he enforces on others. By ſuch a conduct mankind become prejudiced in his favor, and he enjoys the beſt advantages of doing good. The piety of his heart diſplayed in the virtue of his life, commands reſpect, and adds weight to his whole character.

His friends ſometimes blame him for the infrequency of his viſits: but were they acquainted with his numerous avocations, his duties and his trials, they would pity and pray for him, rather than cenſure him.

Another

Another part of his duty is to adminiſter the ordinances of the goſpel to the truly qualified ſubjects, according to the mind of Chriſt, revealed in the New Teſtament.

To what hath been ſaid, I beg leave to add, that the good miniſter of Jeſus Chriſt pays great attention to his own heart—He takes heed to himſelf, as well as to his doctrine, leſt after he had preached to others, himſelf ſhould be a caſt-away.

I only add, as deſcriptive of the good miniſter of Jeſus Chriſt, that he conſtantly keeps in view the great *deſign* of the goſpel and its miniſtry; which is, to diſplay the divine perfections in a ſupereminent manner, in the eternal ſalvation of all thoſe who believe in Chriſt. In this greateſt work of God, mercy and truth meet together, righteouſneſs and peace embrace each other. At the ſame time that it effectually ſecures the divine honor, ſuch is its nature and tendency, that it brings believing ſinners to holineſs and happineſs.

"*Chriſtianity*," ſays a worthy author, "is not ſo much a bare ſyſtem of *doctrines*, or of *rules*, as an inſtitution of *life*, a diſcipline of the *heart* and its *affections*, a vital and vivifying *ſpirit*, a ray of light, ſent down from the Father of lights, to illuminate a benighted world, and to conduct wandering mortals to a ſtate of perfection and happineſs. He into whoſe mind this all-irradiating and all-quickening light has not ſhone, is yet dark and dead; and whilſt he continues ſo himſelf, how can he enlighten or vivify others? One who has not put on JESUS, and aſſumed his humble and ſelf-denying ſpirit, will preach himſelf, not CHRIST CRUCIFIED; he will ſeek his own things, not the things of others. Inſtead of ſtudying how to convince and reform mankind, he will affect to *ſhine*, to draw the attention of the audience on himſelf, and to dazzle them with the ſtrength and coherence of his reaſoning, the brightneſs of his ſentiments, the fineneſs of his compoſition, and the gracefulneſs of his elocution. This vanity and ambition, ſo contrary to that modeſty and ſimplicity, which are particularly becoming

becoming and attractive in *Chriſtian* preachers, are vices that have been often charged, and ſometimes, I am afraid, with too much reaſon, on thoſe of that order; and into which, it muſt be confeſſed, the very profeſſion is apt, without due caution, to betray them, eſpecially the younger ſort."*

From all that hath been ſaid relative to the nature of the office, its duties and deſign, it is an eſtabliſhed truth, that the miniſter of Chriſt ought to be a *good man*.

It may be aſked, What can influence a man of a different character, to enter into the work of the miniſtry? I anſwer, The proſpect of a good living, or of a favorable opportunity for the diſplay of popular talents, together with the reſpectability generally attached to the ſacred character, may influence ſome perſons to become preachers, who are deſtitute of real religion. Such men frequently leave the pulpit, when they find a more profitable profeſſion.

In the concluſion of the diſcourſe, to which I paſs, I beg leave to ſuggeſt, that it ſhould lead us who are in the miniſtry to lament, that we fall ſo far ſhort of what we ought to be; that we poſſeſs ſo little of the mind that was in Chriſt, and have been, through life, no more engaged to promote his cauſe in the world. How many opportunities of doing good have we loſt! How many fruitleſs viſits have we made! Some of us are in the evening of life, and ſhall ſoon be called to give an account of our ſtewardſhip. O, ſolemn thought!—Let us, my brethren, redeem the time; be inſtant in ſeaſon, out of ſeaſon; be faithful unto death. And when the chief Shepherd ſhall appear, may we, through grace alone, receive a crown of glory that fadeth not away.

The ſubject before us calls loudly on you who are candidates for the miniſtry, to examine yourſelves, whether you be in the faith; and what views you have in engaging in that ſacred work. There is danger of running before you are ſent; and of ſeeking your own, not the things that are Jeſus Chriſt's.

Paul

* Fordyce's Art of Preaching, p. 100, 101.

Paul ſays, *He that deſireth the office of a biſhop deſireth a good work.* The work is good, but your motives may be wrong: and theſe are naked and open to the eyes of Him with whom we have to do.

Aſk yourſelves, my young friends, as in the divine preſence, Whether you are influenced in your choice of this profeſſion, by love to God and love to man. If this be the motive, we bid you a moſt hearty welcome; and earneſtly pray, that great grace may reſt upon you; and that you may be burning and ſhining lights in your day and place.

Our friends who move in private life will be convinced by the preceding diſcourſe, that the miniſters of the gospel are employed in a very important and difficult ſervice: a ſervice which made the great apoſtle of the Gentiles thus exclaim—*Who is ſufficient for theſe things?* In the language of the ſame apoſtle, we therefore thus addreſs you—*Brethren, pray for us, that the word of the Lord may have free courſe and be glorified*—that his ſtrength may be made perfect in our weakneſs, and that we may be the happy inſtruments of turning many to righteouſneſs, who ſhall be our crown of rejoicing in the day of the Lord Jeſus.

To the Candidate.

My Dear Sir,

THE day is come on which you are to be publickly and regularly introduced into the work of the goſpel miniſtry. God, angels and men behold the ſolemn tranſaction. May all your conduct, in future life, be worthy of it. You are under very great obligations to the Father of mercies, that he was pleaſed to bring you to an acquaintance with religion at an early period, hath bleſſed you with the important advantages of a collegiate education, and that you are now entering on the great theatre

theatre of life with a good character. Your friends juſtly expect much of you. Be careful not to diſappoint them. Take heed to that miniſtry you have received of the Lord, that you fulfil it. Give yourſelf wholly to theſe things, that your profiting may appear to all. Go in the name and ſtrength of the Lord. And amidſt the many diſcouragements you will meet with in the courſe of your miniſtry, keep in mind that animating promiſe of your exalted Maſter—*Lo, I am with you always, even unto the end of the world.* AMEN.

THE CHARGE,

By the Rev. Mr. BACKUS.

AS the part aſſigned to me in this ſolemnity, is to point out to you, my young Brother, the nature of your work, and to charge you to be faithful therein, I would firſt remind you (though I truſt you well know it) that the whole of the great plan of ſalvation by Jeſus Chriſt, is to be learned by pure revelation.

The law of God, as it was firſt given to man, required perfect and perpetual obedience as the condition of life, and declared death as the wages of ſin; and ſpiritual death immediately came upon our firſt parents when they ate of the forbidden fruit, and ſpiritual and natural death hath reigned over their poſterity ever ſince. And though God early revealed his deſign of ſalvation to men, and gave increaſing light concerning it afterwards, yet when the Son of God was manifeſted in the fleſh, he was ſeen of angels. The angels of light ſaw more of God then than they ever did before, as appears by various ſcriptures; which ſhould teach us always to take our ideas from revelation, concerning the entire depravity of man, the obedience and atonement of Chriſt, the ſovereignty and efficacy of his grace, regeneration, juſtification by faith in his perfect righteouſneſs, and the final perſeverance of true believers in holineſs to eternal happineſs. Therefore I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and dead at his appearing, and his kingdom; preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine.

You are alſo to adminiſter the ordinances of baptiſm and the Lord's ſupper, as opportunity may be granted, to perſons who make a credible profeſſion of faith in Chriſt, and manifeſt a willingneſs to walk in all his ways;

and to unite in the government and diſcipline of his church. And, dear Brother, as God ſhall call and give opportunity, in any part of his vineyard, be an example to the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity. Feed the flock of God, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but being an enſample to the flock. And when the chief Shepherd ſhall appear, you ſhall receive a crown of glory that fadeth not away; which may the Lord grant for Jeſus' ſake. *Amen.*

THE RIGHT HAND OF FELLOWSHIP,

By the Rev. Mr. BALDWIN.

WHEN Chriſt our Lord aſcended up on high, he led captivity captive, and received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them. And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtors and teachers: for the perfecting of the ſaints; for the work of the miniſtry, and for the edifying of the body in love.

Do we look upon the miniſters of the goſpel as gifts from our aſcended Lord, and as a continued pledge of his unchanging love? No wonder then if we ſhould exclaim with the enraptured prophet—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth! Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing! for they ſhall ſee eye to eye."

As a proper expreſſion of this agreement and fellowſhip both in ſentiment and affection, it has been uſual, on occaſions

caſions like the preſent, to obſerve the apoſtolic tradition of giving the perſon, inducted into the miniſterial office, the Right Hand of Fellowſhip. The Eccleſiaſtical Council, convened upon this occaſion, have appointed me to perform this pleaſing part of the ſolemnity. I feel no other reluctance in accepting their appointment, than what ariſes from a conſciouſneſs of my own inability, to expreſs, in a ſuitable manner, thoſe ſentiments of Christian love and benevolence which expand and warm our ſouls. But encouraged by a ſincere and ardent affection I cheerfully proceed.

And now, dear Brother, in behalf of this Council, I give you the right hand, by which familiar but ſignificant ceremony we would expreſs, not only our affection and eſteem for your perſon and character, but our fellowſhip with you as a watchman on the walls of Zion, and a fellow-laborer in the vineyard of God. As this token was anciently uſed in confirming covenants, ſo we do by this mutual interchange of hands, engage you all that friendly aſſiſtance which may be in our power, both in public acts of Chriſtian fellowſhip, and alſo in the more private offices of life; expecting the ſame from you as circumſtances may require.

In reflecting on the greatneſs of your work, the difficulties and trials which are connected with it, you will be led to ſay with an apoſtle, Who is ſufficient for theſe things? But you will remember that you have an Almighty Friend to direct and ſupport you. In all your ſtraits you may find acceſs to the mercy-ſeat. When you are weak in yourſelf, then may you be ſtrong in the Lord.

Go therefore, *dear Brother*, and preach the goſpel of the grace of God to the guilty race of man. Never ſhun to declare the whole counſel of God. Keep back nothing which might be profitable to your hearers. Study to ſhow yourſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth. Take heed to yourſelf and to your doctrine,

ſhowing in all your diſcourſes uncorruptneſs, gravity, ſincerity. Endeavor to order your life and converſation in ſuch a manner, as that you may be an example to the believers. Ever look upon yourſelf as a veſſel dedicated and devoted to the ſervice of God in his temple. And may our Divine Maſter honor you as a diſtinguiſhed inſtrument in turning many to righteouſneſs, and in building up the broken walls of Zion. May you be enabled through grace to fight the good *fight*, to finiſh your *courſe*, and to keep the *faith*; and then when the chief Shepherd ſhall appear, he will place a crown of glory upon your head which ſhall never fade away: Which may God grant to be your happy caſe, for Chriſt's ſake, *Amen*.